SELECTIONS

FROM THE

VERNACULAR NEWSPAPERS

PUBLISHED IN THE

PUNJAB, NORTH-WESTERN PROVINCES, OUDH, AND CENTRAL PROVINCES,

Received from the 8th to the 15th of March, 1870.

THE *Dubdubbae Sekundree* of the 28th of February, alluding to the departure of the uncle of the Nawab of Rampore on a pilgrimage, says that there are certain mysterious rumours afloat at Bareilly and Moradabad concerning this sudden move.

The *Benares Gazette* of the 21st of February mentions the fact of His Royal Highness the Duke of Edinburgh having been robbed of Rs. 15,000 in bank-notes during his visit to Lahore.

The same paper of the 28th, the *Mujma-ool Bahrain* of the 2nd of March, and the *Ukhbar Alum* of the 3rd, do not call for special notice.

The *Aligurh Institute Gazette* of the 4th of March publishes a lengthy communication from one Kurreem Buksh, Naib Superintendent of Choongie at Mirzapore, addressed to "the editors of Vernacular newspapers." The letter refers to what took place at an entertainment given to the Nawab of Tonk at Mirzapore by Moulvie Syud Mahomed Mehdee Ali, where a discussion arose concerning the recent writings of Moulvie Syud Ahmed Khan, C.S.I., and particularly with reference to his work on the Prophet Mahomed. The writer

proceeds to say, that "the Tehseeldar showed the Nawab certain letters of Syud Ahmed's, and asked if he would aid in the work, and receive the future reward." Upon which one *Sahib* fell into a rage, and said that they were aiding one who was an unbeliever and an apostate, who has not the welfare of his creed and country at heart; while another asked whether Syud Ahmed's letters denouncing his countrymen as ignorant, foolish, brutish wretches, did not prove that the writer was unfriendly to his country and religion. Hearing this, the Tehseeldar argued so pleasantly that he cannot be too much praised for wit and courtesy, as follows:—"One day in Calcutta, many Rajahs and Chiefs were assembled on board the *Galatea* examining the ship and making observations, each one according to his own ability. One Maharajah was noting the armament, another its wonderful screws, bolts, &c.; some stood looking at the passage which let out the impure air, and from which offensive-smelling smoke escaped, at which they held their noses and called out "*láhaul*;" some appeared to be disgusted at its *sparks*; others stood admiring its beauty and elegance, and clung to it until the smoke got into their brains, and the sparks burnt them, then asked the Prince to prevent the sparks and smoke by some means, as the ship would then be faultless. The Prince laughed, and replied, that however beautiful a thing may be still it has its defects; and that those who have to travel in ships, and arrive at their destination, ought not to look at, or care about, unpleasant smoke: but to those who have nothing to do, and no other employment than gadding about, it is different; what else can they see but sparks and smoke? I compare those who gazed upon that ship to those who wonder at the Syud. Our countrymen view his proceedings as the Calcutta people viewed the ship. I see the same results on some minds from the Syud's advice as the smoke and sparks worked on the brains of those who inspected the *Galatea*. It is not possible to offer disagreeable advice in words of flattery, or to read severe lessons as pleasant tales." The Tehseeldar had not time to finish his

argument before the company assembled attacked him in earnest, and one great argument resulted as follows :—

Opposition—"Your arguments indicate your approval of Syud Ahmed's writings."

Reply—"Does any man acknowledge his ignorance or folly, or approve the sayings of those who are ignorant and foolish? Am I not one of the natives of this country, whom he has classed among those who possess the nature of beasts? Do I not look upon myself as one on whom these taunts fall? Truly, I consider Syud Ahmed's arguments erroneous; I look upon my countrymen, one and all, as perfect in their various arts, glowing with patriotism, and ready to sacrifice their lives and property for the good of their country. What connection has Europe with India in its arts and sciences? What connection has France and England with the progress of our country?"

Opposition—"Good Sir, praise undeserved is satire in disguise."

Reply—"You term Syud Ahmed's arguments taunts and reproaches, and what I say you call satire: tell me what I am to say."

Opposition—"You ought to say that now-a-days Europe is prosperous, and therefore progresses; while India is unfortunate, and therefore on the decline."

Reply—"If I am wrong, pardon me; but perhaps he, seeing the prosperity of Europe, has so written in order that the people of this country may also become prosperous. Oh, people of India! why are you lying in this unfortunate condition, and make no effort to better it?"

Opposition—"Wonderful God! is it in the power of man to avert misfortune and bring prosperity?"

Reply—"Doubtless, prosperity and misfortune are in the hands of Fate, but do you refuse or deny the Mahomedan-

precept that wealth is the fruit of labour, and penury of negligence? Oh, Gentlemen! so-called prosperity is the reward of labour, and misfortune the punishment of idleness or neglect. Who has been idle and escaped punishment? Who walks and does not arrive at his journey's end?"

Opposition—"Say what you please about indolence and the rest, it is all correct. Truly this neglect prevails in our country, and is, moreover, spreading daily; but what are we to do? No more wealth remains; we cannot get what we want; poverty has done its work with us. In what way then can we obtain a knowledge of the arts and sciences?"

Reply—"Let us not sorrow over the past, but in future read our prayers and endeavour to do better. To cry over disgrace and not try to improve, is like crying at the pain of a wound and not applying healing ointment.

Opposition—"What you say is true, we ought all to advise our brethren and unite in one wish for the prosperity of our nation."

Reply—"Then why do you all blame Syud Ahmed and hurt the feelings of his friends with your taunts and reproaches?"

Opposition—"Syud Ahmed has written in very harsh language, for which he has no justification. He ought to have written favourably of the knowledge of our ancestors, and, after instancing the progress made in those days, have pointed to the misfortunes of the present; then no one would have blamed him, but, on the contrary, would have been grateful to him for it."

The "reply" continues in the same strain, acknowledging that the same idea had occurred to him, and calling on his countrymen to bestir themselves and emulate their ancestors.

The argument proceeds, the "opposition" coming round by degrees to the same opinion as the advocate of Syud Ahmed,

who continues his advocacy with great spirit, denying that the Syud is influenced by unworthy motives in his strictures upon his apathetic countrymen, who quite misunderstand him.

The "opposition" then asks what the Syud is doing in London, and is told that he is receiving absolution and obtaining the means of pardon; upon which the question is put, "are repentance and absolution to be obtained by going to London, wearing jackets and pantaloons, and eating fowls whose necks have been wrung? The reply to this is, "Absolution from sin is not so easily obtained, but the Syud is writing a work on the Mahomedan faith, in reply to those who have endeavoured to ridicule the mission of Mahomed, which he is enabled more readily to do in London by means of the ancient works in the British Museum;" in support of which statement the speaker quotes letters from Syud Ahmed, dated London, August 20th, 1869, and September 10th, 1869, in which he states that he is occupied day and night in this work, but that the expense he has incurred is so great that he is at a loss to know how it will be met. In one of these letters the Syud says, "Musulmans will of course be ready to tuck up their sleeves and fight, and say I am not to eat dinners with Europeans; but when you ask them to spend some money in the cause of their religion, they will back out of it." He then alludes to the books in the British Museum above referred to, and his own work in connection with them, and says that if the work is completed he will consider his visit to London equal in importance to ten pilgrimages, and the means of his salvation: "God accept and confirm it, and let all say what they please, I care not for it!" "Hearing this, a tumult was raised in the assembly, and the room resounded with the praise of Syud Ahmed; in fact, all were overcome by the perusal of the Syud's letters, and many put down their names for sums of money in aid of the Syud's good work; the list being headed with Rs. 1,000 from the Nawab of Tonk." The writer concludes: "at every line of the Syud's letter my heart leaped and prayed God to bless him. May God keep all of us

(his brethren) steadfast in the faith, and make us perfect in the love of our prophet."

The *Koh-i-Noor* of the 5th of March publishes a letter from a correspondent at Joudhpore in Marwar. The writer remarks that he has seen some allusions in the papers to the good management of Pergunnah Gudwar by the heir apparent, son of the Maharajah of Joudhpore. The writer says that the Resident expressed approval of it, but that it now appears that certain persons of Marwar have combined and made the young man (the Maharajah's son) believe that the customs of his ancestors cannot be given up, and he has so expressed himself in open durbar. It seems that those who have misled the young Chief are afraid that if the arrangements for the Government of the country are similar to the British rule they, his advisers, will suffer in position and pocket; and it is therefore to their interest to poison the mind of the young Chief, who, it is said, has recalled the Munshee Khwaja Mahomed Hoossain, one of his sincerest and faithful servants, to Joudhpore. The writer adds, "The Munshee seems rather disheartened at it, but he ought not to be; he ought to reason with the young man, who is not wanting in wisdom, and would not act rashly."

The *Unjumun Hind* of the 5th of March, and the *Oordoo Muir Gazette* of the same date, do not require special notice.

The *Julwatoor* of the 7th of March, in a congratulatory address on the progress of female education in India, remarks that many persons, and he among them, hesitate about allowing more freedom to females. He thinks it wrong to suppose that when women become learned they will display a want of chastity, and become fearless in their freedom; on the contrary, he is of opinion that the inclinations are kept in check by study and the acquirement of knowledge, and that all the finer feelings which lie hidden thereby become developed. He thinks that youths who are educated in Government Colleges and who are married to uneducated women cannot look

upon them in the light of companions; they naturally wish that their partners were adorned with the jewel of knowledge. He further thinks it an error to suppose that learned students will ape the Europeans in every way, or take their wives about with them in carriages through the public streets, or allow them to dance with their friends; or that their wives will not approve of being kept within four walls. "God forgive us! what Hindoostanee would think of permitting such ideas to enter their heads?"

He proceeds to say that it is well known that these erroneous ideas have, up to the present time, proved the great obstacles to female education in India.

"There is no doubt that, however he may be bound to Europeans by friendship, however learned he may become, however much he may visit England, the Hindoostanee will never depart from those rules and customs which are rendered sacred by his religion."

The writer concludes by stating that the indispensable condition of civilization is not merely that freedom should be given to women, but that the practice of virtue should be ensured; and he calls upon his countrymen to lay aside all prejudice, and endeavour to light the lamp of knowledge in their own families.

The *Khair Khwah-i-Punjab* of the first week in March does not require special notice.

The *Karnama* of the 7th of March alludes to the custom of worshipping the "linga" (emblem of *Mahadeva*) at Allahabad. He says, on the authority of a correspondent at that place, that it has been put a stop to by the supreme authorities. The writer adds, "perhaps some 'Fakir' has done something to cause this interference."

The *Benares Gazette* of the 7th of March does not call for special notice.

The *Oudh Ukhbar* of the 8th of March says that there is

much discussion going on among the Chiefs and residents of Lahore about the extraordinary arrangements made at the Montgomery Hall for the reception of His Royal Highness the Duke of Edinburgh. Some of them approve of these arrangements, while others condemn them. They argue that Runjeet Singh never sat in presence of the ruler of the time, nor did Gholab Singh. But Dehan Singh sat in a chair at Runjeet Singh's durbar; that former Viceroys (the Nizam of Bengal, the Nawab of Oudh, the Nizam of the Deccan), and that former Governors-General of India always sat under the throne of the King of Delhi. He goes on to say that "the Maharajahs of Jummoo, and Cashmere and Putteeala have been much exalted, as they sat in chairs placed on the dais *(musnud)* to the right of the Prince of England and Hindoostan; but this was not approved of by the Maharajahs of Kuppoorthula, Jheend, and Nabha. The Nawab of Bhawulpore, the Rajah of Jheend, and the Chief of Nabha, stood under the dais *(musnud)* to the right of the Maharajah of Putteeala; and the Maharajah of Kuppoorthula, who has been honoured with the first-grade Cross of the Star of India, and who shook hands with the Duke on his arrival, seeing this, spoke a few words to some of the Europeans and went away. The Nawab of Bhawulpore, too, who is of an ancient family, and a friend of the British Government, under pretence of feeling sleepy, went away. Chairs were placed for others according to their rank, and had there been more room on the *musnud*, others besides the Maharajahs of Jummoo and Putteeala ought to have sat there." The editor remarks that he "cannot understand how such a trifling thing has displeased the Maharajah, as he is a sensible man."

The *Nujm-ool Ukhbar* of the 9th of March offers some remarks upon the rule of Sir W. Muir during the past two years in the North-West Provinces, enumerating the advantages gained, the comforts the ruled have enjoyed, the exertions he has made for the advancement of education, and the general benefits conferred by him upon the country and people of these provinces. The writer says that if he were to enumerate all the former

Lieutenant-Governors deserving of praise, only the late Mr. Thomason would deserve mention before Sir W. Muir. He then proceeds to notice the several departments, the sanitary arrangements, the revenue, civil, and criminal work, with all of which Sir W. Muir is intimately acquainted. He goes on to say that, by the blessing of God, peace prevails throughout the Nort-West; but at the same time the long-continued scarcity of grain presses hard upon the people. And he then refers to the various measures adopted to afford relief, and the assurance given that the Government is ready to do anything, and incur any expense, to save the lives of the people: poorhouses have been established, employment given in the Public Works Department, and every possible measure of relief afforded to the poor and needy. "In short," he says, "what can I say of all that has been done to remove this calamity? In the Educational Department how much appreciation of, and encouragement to, learning has been shown; while if all his addresses were printed they would fill a library. It is also worthy of note that his excellent speeches are attributable to the desire he has always had of acquiring a complete mastery over the language; otherwise it would never have been the good fortune of the people to see their Governor stand up before them, and speak so eloquently."

The *Malwa Ukhbar* of the 2nd of March, the *Ukmil-ool Ukhbar* of the 9th, the *Lawrence Gazette* of the same date, the *Nusseem-i-Jounpore* of the 8th, the *Punjabee Ukhbar* of the 11th, the *Meerut Gazette* of the 12th, and *Mujma-ool Bahrain* of the 9th, do not require special notice.

The *Moofid-ool Anam* of the 10th of March looks upon it as certain that the rule of the Amir of Cabul is becoming, day by day, more prosperous and powerful; and he quotes the *Shums-ool Ukhbar* to the effect that a treaty has been signed between the Amir and the King of Bokhara, the latter having promised that he will not afford shelter to the Sirdar Abdool Rahman Khan, who is an enemy of the Amir of Cabul.

Under the heading "Tartary," it said that certain pundits are secretly surveying and exploring the country for the Government of India; "but," it is added, "if the people of Thibet come to know of this, they will most certainly expel or murder the pundits." The editor alludes to the praying-wheels of the people of this country, and says that the pundits are provided with these, but that they carry inside the wheels their surveying instruments.

The *Bidya Bilas* of the 19th of February, the same paper of the 12th, the *Gwalior Gazette* of the 27th, the *Neyar Ukhbar* of the 24th, the *Marwar Gazette* of the 28th, the *Jagat Samachar* of the 7th of March, the *Ukhbar Benares* of the 10th, and the *Gyan Pradayinee* without date, do not require special notice.

The following Vernacular newspapers have been examined in this report, *viz.*:—

No.	Name of Paper.	Where Published.	Date.	When Received.
			1870.	1870.
1	*Dubdubbae Sekundree,* ...	Rampore, ...	Feby. 28th	March, 9th
2	*Benares Gazette,* ...	Benares, ...	„ 21st	„ 10th
3	*Ditto,* ...	Ditto, ...	„ 28th	„ 10th
4	*Mujma-ool Bahrain,* ...	Loodiana, ...	March 2nd	„ 8th
5	*Ukhbar-i-Alum,* ...	Meerut, ...	„ 3rd	„ 8th
6	*Aligurh Institute Gazette,*	Aligurh, ...	„ 4th	„ 8th
7	*Koh-i-Noor,* ...	Lahore, ...	„ 5th	„ 8th
8	*Unjumun Hind,* ...	Lucknow, ...	„ 5th	„ 10th
9	*Oordoo Muir Gazette,* ...	Moozuffernuggur,	„ 5th	„ 10th
10	*Julwatoor,* ...	Meerut, ...	„ 7th	„ 10th
11	*Khair Khwah-i-Punjab,*...	Goojranwalla,...	1st week.	„ 11th
12	*Karnama,* ...	Lucknow, ...	„ 7th	„ 11th
13	*Benares Gazette,* ...	Benares, ...	„ 7th	„ 11th
14	*Oudh Ukhbar,* ...	Lucknow, ...	„ 8th	„ 11th
15	*Nujm-ool Ukhbar,* ...	Meerut, ...	„ 9th	„ 11th
16	*Malwa Ukhbar,* ...	Indore, ...	„ 2nd	„ 12th
17	*Ukmil-ool Ukhbar,* ...	Delhi, ...	„ 9th	„ 12th
18	*Lawrence Gazette,* ...	Meerut, ...	„ 9th	„ 12th
19	*Nusseem-i-Jounpore,* ...	Jounpore, ...	„ 8th	„ 14th
20	*Punjabee Ukhbar,* ...	Lahore, ...	„ 11th	„ 14th
21	*Meerut Gazette,* ...	Meerut, ...	„ 12th	„ 14th
22	*Mujma-ool Bahrain,* ...	Loodiana, ...	„ 9th	„ 15th
23	*Moofid-ool Anam,* ...	Futtehgurh, ...	„ 10th	„ 15th
24	*Bidya Bilass,* ...	Jummoo, ...	Feby., 19th	„ 13th
25	*Ditto,* ...	Ditto, ...	„ 12th	„ 14th
26	*Gwalior Gazette,* ...	Gwalior, ...	„ 27th	„ 14th
27	*Neyar Akbar Ukhbar,* ...	Bijnour, ...	„ 17th	„ 15th
28	*Ditto,* ...	Ditto, ...	„ 24th	„ 15th
29	*Marwar Gazette,* ...	Joudhpore, ...	„ 28th	„ 9th
30	*Jagat Samachar,* ...	Meerut, ...	March, 7th	„ 8th
31	*Ukhbar Benares,* ...	Benares, ...	„ 10th	„ 12th
32	*Gyan Pradayinee,* ...	Lahore, ...	Jany.,	„ 14th

(True translation),

GEORGE WAGENTREIBER,

Government Reporter on the Vernacular Press of Upper India.

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